

try, only the wealthy enjoy the luxury of fruit. Some garden truck is raised in the country but it does not have a very ready sale in town. Breakfast usually consists of ham and eggs or bread and butter, soft boiled eggs and tea. No bread is served at dinner. Usually the dinner consists of rice, potatoes and tea or meat, potatoes, and tea. Supper usually consists of cold ham, bread, butter, and tea or cheese instead of ham. It is customary to take tea at 4:30 or 5 P. M. and supper about 9 retiring between 10 and 11 P. M. On account of retiring so late they do not get up early but instead, at about 8 A. M. and have breakfast between 8:30 and 9:30. The stores here open about the same time the banks do in America. It is very aggravating for a Yankee to have to wait until 9:30 or 10:00 A. M. to get into a business house.

The people, as a rule, seem to lack that "git up and git" quality that Americans have so much of, and while the heavy air has much to do with the depressed feeling or lack of energy I believe the people could improve their energetical feelings if they would get up in the morning.

Nearly all the business out-side of Banking and Barbering is carried on by the women. You find them in Dry Goods, Clothing and Drug Stores. Shoe-shops, Butcher-shops and even the saloons are conducted by the women. What! you will say. Yes, it is a fact. Don't understand me to say that all of the homes are as I described, nor that all the women here would engage in the liquor business, but it is a fact that the saloons of this town, (and there is a goodly number of them) are not only controlled by women but patronized by them as well. Last night for the first time. I had occasion to walk down street after dark on Saturday night. Imagine my surprise in passing an ordinary liquor store, the door being open, to look in and see fifteen or twenty women in the room. Some were drinking, others had drank and several were drunk. Any time of day you may see children from 4 to 15 years of age with a small bucket of ale going home to their parents, the child in ragged clothing, its hands and face black with dirt and its hair uncombed. Many, many families are too poor (?) to supply the home with anything but a few chairs, a bed, and a table and yet the ale, wine or whiskey comes regularly and is paid for too. Many Christians, —mission workers, Salvation Army people, prohibitionists, etc., are laboring hard daily and praying earnestly for God to help them work a change. May the Lord richly bless their labors and crown them with success.

A. H. LICHTY.

Maryport, England, July 22, 1900.

Middlebury, Ind.

There will be a Union Harvest meeting held on "Island Park" Elkhart, Ind., August 23 1900. Will the brethren of Elkhart Co., please take notice and come with well filled lunch baskets. We expect Brother Rensch to preach the harvest sermon.

A. R. BEMENDERFER.

Philadelphia, Pa.

We have been trying for several years to arrange to be open to calls for evangelistic work. But up to the present time only now and then was it possible to heed a most pressing call. I am very happy to state that the Philadelphia church had done at last what we asked for three years ago. We desired then an associate pastor, that each of us could give half of his time to holding revivals in the Brethren church. The church has unanimously called Brother Bauman and myself to serve them for another year, it being arranged so that both Brother Bauman and I will be open for evangelistic services for half of the coming year beginning with September first and ending with November 1901. Any who may desire me to hold Protracted Meetings for them can correspond with me at once. I will be open to calls for October, November and December; also for several Spring months. I have denied nearly all calls up to the present time, but now since this change has been made here will be willing to accept calls provided arrangements can be made as to time, etc.

Bro. L. S. Bauman is also open to calls for the

next year and as both of us have a number of calls already but the time of said revivals has not been definitely fixed; I would advise all who desire us to hold meetings this fall, winter, or spring would arrange the time, or at least the approximate time as soon as possible. This we request in order that we may map out our work, save expenses for the congregations, and be of the greatest possible service to the Brethren church.

ISAAC D. BOWMAN.

Educational

What to Read

Religious Telescope.

To improve your imagination read Milton, Shakespeare and Dante.

To improve your reasoning read Bacon, Locke, and Fra Elbertus.

To improve your judgment and good sense in the common affairs of life, read Ben Franklin and the "Pastor of His Flock."

To improve your patriotism and pluck, read Demosthenes, the "Life of Washington," and "A Message to Garcia."

The Need

New York Observer.

The need always is for the educated man. Though it has been said that "ignorance is the softest pillow on which a man can rest his head," such slumber is delusive and fraught with peril to the man and to the society of which he is a member. Even more dangerous is that half knowledge which has been well described as "ignorance in motion." The desirable and only safe thing is a complete education which develops the man on all sides of his being, physical, mental and moral.

Go Forward

Christian Advocate.

We must go forward in the religious instruction and training of the children of the Church. The young people are being taught in the Sunday-school by excellent Christian men and women; but how inferior the grade of teaching! When the children compare the teaching they receive in the secular school with that which they receive in the Sunday-school they are unfavorably impressed with the latter. Shall our children be taught science, history, and literature by competent, studious, conscientious teachers, and be taught religion by teachers who are incapable, who never study the Bible, who never prepare a lesson? Are the children of the church being trained? Teaching is not training. The soul of a child must be trained as a vine is trained, by a gentle, firm, steady hand. By authority, by love, by example, the children must be trained for the kingdom of God? This is not being done. There are Christian homes where the children are taught and trained in ways of righteousness, but these are exceptions. Unless there shall be a forward movement at this point the children will lose respect for the church and for the Bible, and the church will lose its hold on the children. The old methods will not answer for this new age.

Use Your Education

D. M. Harris. Ph. D.

Knowledge unused is a dangerous possession. The human mind is so constituted that it cannot attain to its highest perfection without giving forth its treasures of knowledge and wisdom. . . . The object of all education is, first, self-elevation; second, self-revelation. Unless these two motives co-operate in all our acquisitions we sink down in the scale of moral and intellectual beings. . . . It is just as possible to be a miser of knowledge as of gold. The money miser is no poorer or more despicable than the knowledge miser. . . . There is a psychology reason for saying that the mind itself loses its vitality unless it gives forth of its power. . . . It is the law of mental being that it should be so. This fact accounts for many curious things that we daily observe. Everyone has noticed the eagerness with which a young child acquires knowledge, and has observed its brightness and intelligence of coun-

tenance. The same child in a few years appears stupid and dull. . . . What has happened? Nothing except that the child made no use of its acquisitions. Young men leave college and plunge into an active business life wholly disconnected with their studies, and in a few years they seem to have retrograded. The explanation is the same.

And what is the remedy? There is but one. Keep open the doors of service. Be of some use to your generation. Be constantly "giving forth." Keep in communication with the streams of beneficent influence that are flowing out to all the world. It is as true intellectually as it is spiritually that living and giving are inseparable.

Our Dead

WANGERT.—Dr. John W. Wangert was born near Mechanicsburg, Pa., May 26, 1836, died in Martinsburg, Pa., June 14, 1900, aged 64 years and 18 days. Dr. Wangert was engaged in the practice of medicine for about forty-two years. He spent his entire life in his native state, with the exception of about six months spent in Missouri immediately after the close of the rebellion. The last thirty years of his life were spent in Fredericksburg, having just moved to Martinsburg, where he died, this spring. He had been a member of the G. B. church for about thirty-six years, but united with the Brethren about eight years ago and became one of the charter members of the congregation at Fredericksburg. He was one of the principal movers in purchasing the church at the above named place where the brethren have been worshipping for the past eight years, and he was a regular attendant, a zealous Christian, and loved his church, always active in every social or religious movement having a tendency to better the condition of mankind, and always ready to lend a helping hand toward giving relief to suffering humanity. Brother Wangert had been a constant sufferer for several years from a complication of diseases. And now as he has passed from the scenes of earth to join the blood-washed throng in the Paradise of God, we realize that the world has been made the better and sweeter because he had an existence in it. He leaves a sorrowing companion, who is at present an invalid, four sons and an older brother to mourn his departure. The high esteem in which our brother was held was manifested by the very large attendance at the funeral. The services were conducted by the writer, using as a text John 14:1-3.

J. R. KELLER.

MOSTOLLER.—In the Listie congregation, Somerest county, Pa., July 30, 1900, brother George E. Mostoller, aged 42 years, 4 months and 14 days. The subject of this sketch was an excellent citizen, a true brother in the church, a kind and loving husband and father. Fifteen years ago we baptized him and ten years ago received the pledge that made him and Sister Florence husband and wife. He leaves to mourn a wife and son and a host of friends, long will he live in the memory of loved ones. He died in the hope of a blessed immortality. His last words were, "I am ready to go." May the Lord abundantly bless all the sorrow stricken friends. Funeral services by the undersigned assisted by brother M. A. Witter of Jones Mills.

JOHN H. KNEPPER.

NULL.—Sophia Null was born September 7, 1833, died July 24, 1900, aged 66 years, 8 months, and 17 days. Sister Null leaves a husband and several children to mourn their loss. She was a kind mother and so far as was able lived a consistent member of the Brethren church, having united about twelve years ago. Was baptized by Rev. R. Z. Replogle. Funeral services in the Glade Reformed church July 26th by the writer. Quite a large congregation of friends and Brethren gathered to pay their respects to the memory of the departed. Text Psalms 17:15, "I shall be satisfied when I awake with thy likeness."

P. M. SWINEHART.